

6. تَبَاعَدَ: see 1, in six places. — [It also signifies *He became alienated, or estranged, from his family or friends.* — And تَبَاعَدُوا *They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another.*] You say, كَانُوا مُتَقَارِبِينَ فَتَبَاعَدُوا [They were near, one to another, and they became distant, or remote, one from another]. (A.)

8: see 1.

10. اسْتَبَعَدَهُ *He reckoned it, or esteemed it, (namely, a thing, K, or a saying, A,) بعيد [i. e. distant, or remote; or, if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also ابعدَهُ. (A.)* — See also 1, first sentence, in two places.

بعد an adv. n. of time, signifying *After, or afterwards*: and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying *after, or behind*: (TA:) *contr. of قبل*: (S, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Msb.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, TA,) it is indecl., (S, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is indecl., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (S.) Sb, however, mentions [as exceptions to this rule] the phrases *من بعد* [Afterwards] and *أفعل هذا بعدا* [I will do this afterwards], as having been used by the Arabs. (K, TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, جاء زيد بعد عمرو *Zeyd came after 'Amr.* (Msb.) And رأيت بعدك *and من بعدك* [I saw him after thee]. (L.) The words of the Kur [xxx. 3], *لله الأمر من قبل ومن بعد*, meaning *To God belonged the command before that the Greeks were overcome and after that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read بعد ومن بعد*, when each complement is intended to be understood as to the meaning and the letter, and also *من قبل ومن بعد*, meaning *To God belongeth the command first and last, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best.* (L.) [You say also, *من بعد ذلك* and *من بعد ذلك* *After that*: and *بعد أن فعلت* and *من بعد ما فعلت* and *بعد ما فعلت* and *من بعد ما فعلت*]

فعلت *After I did, or after my doing, such a thing: &c.*] Also *جئت بعدكما*, meaning *I came after you two.* (K.) And *هذا مما بعدك*, *I came after you two.* (K.) And *في الرواة*, *This is of the things after, or beyond, which there is not any extreme degree in respect of goodness, and in respect of badness: and, by way of abridgment, ليس بعده* [with nothing following this]: and hence, app., the saying of Moḥammad, *وإن كان ليس بالذي لا بعد له*, meaning [And though] *it be not in the utmost degree in respect of goodness: بعد being thus used as a decl. noun.* (Mgh.) [بعدي and the like are also frequently used as meaning *بعد عهدي* and the like; as in the phrase, *قد تغيرت بعدى* *Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee.* And similar to this are many phrases in the Kur; as, for instance, in ii. 48,] *ثم اتخذتم العجل من بعده* *Then ye took to yourselves the calf as a god, or an object of worship, after him, namely Moses, i. e., after his having gone away.* (Bd.) *أما بعد* (S, K, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (S;) used without any complement to بعد, which in this case signifies the *contr. of قبل*: (TA:) you say, *أما بعد فقد كان كذا*, meaning [Now, after these preliminary words, (Abu-l-'Abbás in TA voce *خطاب*) I proceed to say, that such a thing has happened: or] *after my prayer for thee*: (K:) or *after praising God*: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaḥ Ibn-Lu-ei; (K;) or Ḳuss Ibn-Sá'idéh; or Yaḥrub Ibn-Ḳaḥṭán. (TA.) — You also use the dim. form, saying *بعده* [A little after him, or it], when you mean by it to denote a time near to the preceding time. (Msb.) You say also, *رأيت بعدات بين*, (S, K,) and *بعيداته*, (K, TA, [in the CK *بعيداته*]) *I saw him a little after a separation*: (S, K:) or, *after intervals of separation*: (S, L:) or, *after a while.* (A'Obeyd, A.) And *إنها لتضحك بين بعدات* *Verily she laughs after intervals.* (L.) [See also art. *بين*.] *بعيدات* is used only as an adv. n. of time. (S, L.) — بعد also sometimes means *Now; yet; as yet.* (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in *لم يموت بعد* *He has not died yet.* The following is one of the instances of its having this meaning in affirmative phrases: *سُمي الحولبي من أولاد البقر تبعاً لآته يتبع أمه بعد* *The yearling of the offspring of cows is called تبع because he yet follows his mother*: occurring in the Mgh &c., in art. *تبع*.] — It occurs also in the sense of *مع*; as in the words of the Kur [ii. 174 and v. 95], *فمن اعتدى بعد ذلك*, i. e., (as some say, MF,) *مع ذلك* [And whoso transgresseth notwithstanding that; lit., with that]. (Msb.) — It has been said that it also means *Before, in time*; thus bearing two *contr. significations*: that it has this meaning in two instances; in the Kur [lxix. 30], where it is said, *والأرض بعد ذلك*

[as though signifying *And the earth, before that, He spread it forth*]; and [xxi. 105] where it is said, *ولقد كتبنا في الزبور من بعد الذكر* [as though meaning *And verily we wrote in the Psalms before the Kur-an*]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and the *الذكر* in the latter of these instances means *the Book of the Law revealed to Moses*: (Bd:) or *the revealed Scriptures*; (Bd, Jel;) and *الذكر*, *the Preserved Tablet*, (Bd,) [i. e.] *the Original of the Scriptures, which is with God.* (Jel.)

بعد [as an inf. n. used in the manner of a subst. signifies] *Distance, or remoteness*; (S, A, L, K;) and so بعد, (L, K,) accord. to most of the leading lexicologists, (TA, [see بعد,]) [and بعدة, for] you say, *بيننا بعدة*, meaning [Between us two is a distance] of land or country, or of relationship. (S, K.) — [Remoteness from probability or correctness; improbability, or strangeness: see بعد. Hence the phrase, *هذا من البعد* *This is improbable, or extraordinary, or strange: often occurring in the TA &c.*] — Also i. q. بعد: (L, K:) this latter (S, L, Msb, K) and بعد, (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بعد,]) signifying *Perdition*; (S, L, Msb;) or *death.* (K.) — *Judgment and prudence*; as also بعدة: so in the phrase, *إنه ل ذو بعد*, and بعدة, *Verily he is possessed of judgment and prudence*: (K:) or *penetrating, or effective, judgment; depth, or profundity; far-reaching judgment.* (TA.) [See also *أبعد*.] *ذو البعدة* also signifies *A man who goes to a great length, or far, in hostility.* (L.) — *A cursing; execration; malediction*; as also *بعاد*. (K.) You say, *بعدا له*, as well as *بعدا له*: see 1, last sentence but one. (TA.)

بعد: see بعد, in two places: — and بعيد, in five places.

بعد: see أبعد, in two places.

بعدة: see بعد, in three places.

بعاد: see بعيد: — and see also *باعد*.

بعاد: see بعد.

بعيد *Distant; remote; far; far off*; (S, L, K;) as also *بعاد*, and *باعد*: (L, K:) pl. (of the first, S, L) *بعدان* (S, L, K) and (of the first also, L, TA) *بعُد* (L, K) and *بعاد* (TA) and (of the first and second, L) *بعداء* (L, K) and of the third, *بعُد*, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like *خادم* is of *خادم*. (S.) As signifying *Distant with respect to place*, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. *قرب*, in which latter see the authorities;) but not necessarily; like its *contr. قريب*: (L:) you say, *هي بعيد منك* [She is distant from thee; or it is] as though you said, *مكانها بعيد*